Here follows a translation of the Book of Monks:

Kitāb al-ruhbān

Folio 1

Section 1 (190b)

From Wahb ibn Munabbih:

A man passed by a monk among the tribe of Israel and said: 'O monk, what are your thoughts on death?' He replied: 'I don't even raise a foot and set the other down but that I am aware of my own death.' The man then asked him: 'How do you have such zeal in devotion?' Again he responded: 'I have never seen anyone who hears that heaven and hell are approaching that does not pray in that last moment.' The man said to him: 'Truly, I pray and weep so much that new plants spring up around my tears.' The monk then said: 'Surely it is better that you laugh but recognize your faults, than that you cry but act arrogantly in your deeds. Indeed, the prayer of an arrogant man does not even leave his own head.' I then spoke up: 'O monk, instruct me!' He replied: 'Renounce the world and divest yourself of its people. Become like the bees that consume only that which is good, and they leave behind only that which is good. Whenever they come upon something, they do not spoil it. By way of God's example, for like the dog to its masters, even when it is starved and sent away, it will continue to protect them.'

Section 2:

From Sufyān ibn ʿUyayna, who said:

A group saw a monk going about on a mountain and they said to him: 'Where are you going?' He replied: 'I am searching for the good life.' They said back: 'But you have left that life behind you in the city.' He [the monk] then asked: 'What do you consider life to be?' They answered: 'Food, clothing, and desires.' The monk then offered: 'It is not like this with us. Verily, a good life for us is when you summon your senses to the obedience of God and they answer you.'

Section 3:

From ʿAbd al-Raḥmān ibn Ḥafṣ al-Jumḥī:

So, there was a group of people and they were looking to make a journey, and they veered off the beaten track and wound up at a monk, isolated from the realm of men. They called out to him and he approached them, coming out from his cell. They said: 'We seem to have lost our way. Where is the road?' He replied: 'Here is the way', and he pointed to the heavens. The group was unsure what he meant. Some of them said to the others: 'Ask him again!' They said: 'We asked you a question, what is your answer?' He replied: 'Ask! But not too many questions, for this day will not come again and life will not return. The seeker who proceeds zealously, that one will reach his goal. Take the provisions that you require for your journey, so ample that nothing else will be desired.' He then directed them along their way and went back into his cave.

Section 4:

From Abū ʿAbd Allāh al-Maʿāzalī al-zāhid, who said:

A man was passing by a monk, and he called out to him, and went over to him saying, 'O monk, when are the heart and body emptied for love of this world?' The monk let out a cry and sank down into his cell, fainting. Yet still, the man continued to gaze upon him until the monk regained consciousness. He then called to him: 'From this day forth, I will be your attendant, O monk.' Then, he [the monk] came forward and replied: 'O this! What do you want from me? By God! The heart and body are not emptied, ever, of the love for this world. The eye follows its people and the ear hears their words. This, by God, I say to you, that until the disciple of God seeks refuge in the bosoms of the mountains and the wombs of the wadis and caverns, taking shelter with the wild beasts, settling at

their watering holes and eating from the gardens of trees in its shade, he will not see that a blessing, complete as this one, is laid before him.'

Folio 2

Section 5 (191a)

From Wahb ibn Munnabih, who said:

[Iblīs] approached a monk who was sitting alone in his cell at the time of the Messiah. Iblīs intended to inflict hardship [on the monk] but he held no sway over him. He then came to [the monk] in the visage of the Messiah and called out: 'O monk! Come near that I might have a word with you.' He answered: 'Take your leave as you please, but I am not able to come over to you for some time because of my age.' [Iblīs] commanded once again: 'Come to me, I am the Messiah!' The monk replied: 'If you are the Messiah, what need of me do you have? Is it not that you commanded us to worship, promising us resurrection? On your way as you please, I have no need of you!' So the Accursed One took leave of him and departed.

Section 6:

From Sufyān, who said:

It was said to a certain monk: 'You have withdrawn from the world and have left it behind. How is this so?' He [the monk] answered: 'Fear of the Hereafter, by God, so that it has withdrawn from me and left me behind.'

Section 7:

From Ḥassān ibn ʿAṭīya, who said:

'It is recommended that one should have faith in the prayer of the monk.' He then said: 'That prayer is answered for them through us, but it is not answered for them by themselves alone'

Section 8:

From Abī Bakr ibn Musāfir al-Sulamī, who said:

ʿUmar ibn ʿAbd al-ʿAzīz saw a monk at the Monastery of Simʿān and they engaged in conversation. ʿUmar said to him, at the end of their dialogue: 'O monk, if only you had embraced Islam.' He [the monk] replied: 'O amīr al-muʾminīn, your religion is new, and you are a part of its blossoming, and your companions are rejoicing in it. But my faith is old, and its people have been changed. Would that you live so long that your religion becomes old and you will see its people changed such that it is unrecognizable and you no longer know it!'

Section 9:

Ibn al-Sammāk said:

I inquired of some monks in their cells, saying: 'Was it not told to me that this community does not refer to a funeral (*maʾtamān*) as a time of misfortune?' He [the monk] replied, weeping. He said: 'Rather, it is called a *maʾtamān* because the group, on his [the dead man's] behalf, will not come to an end but continue on.' Then he said: 'Do you know who was the first to call this a *maʾtamān*?' I said: 'Who was it?' He replied: 'It was in the days of David, peace be upon him, that there was a man working with palm leaves. The Israelites asked him if he might make something from the palm leaves to shield them from the sun as they prayed in Jerusalem.' He went on: 'This man and his sons began to work on the project. The people of Israel … [lacuna here in MS] and had lunch there, then they asked him about it: 'When will the project be done?' The man responded to them: 'Whenever it is done, I will present it to you.' While the project was going like so, however, the man died. The Israelites then came back and they thought that he had completed the work, but they found him dead and the work had not been finished. They all said: 'It is not finished (*mā tamma*), it is not

finished (*mā tamma*)!' They assembled together, crying for him, and saying: 'It is not finished, it is not finished!' He [the monk] said: 'So, this was the first time that a community in distress called such a thing a *funeral/maʾtamān*.'

Section 10:

From al-Faḍīl ibn Shaʿba, who said:

The only time that I met with Ḥassān the monk, he said to me: 'Behold! Do not let the lamp in your house go out, lest thieves come in and make off with you.' He continued: 'Let your house be illuminated by the remembrance of God.'

Section 11:

From Mālik ibn Dīnār, who said:

A certain monk said: 'O Mālik ibn Dīnār! If you are able to construct a wall of iron between yourself and people, then you must do it! Look to all of your friends and companions, those that do not do any [lacuna here in MS, perhaps read: 'do not do any harm'] … to your faith … [lacuna here in MS, perhaps read: 'I recommend'] these kinds of people for you as companions.'

Section 12:

From ʿĀrim, who said:

A certain monk told me: 'Bemoan the days of this world, with much lamenting, for its shortage of those willing to help others.'

Section 13:

From Saʿīd ibn ʿAmr al-Makhzūmī, who said:

Khālid ibn al-Walīd went down to al-Ḥīra, and he sent word to ʿAmr ibn Qays al-ʿAbādī, who was one of their venerable elders. When the man reached him, Khālid asked: 'From where have you come down?' The man answered: 'From the loins of my father.' Khālid then asked again: 'So, from where have you gone out?' He replied: 'From the belly of my mother.' Khālid then said: 'What about this that I have asked you? Has word not come to me that these castles here, you built them?' He [the man] responded: 'We built them to protect us from ignorance until … [lacuna in MS here, perhaps read: 'until we reach'] clemency.' Khālid then said: 'I have been told that this is the most amazing thing to see!' The man replied: 'A more wondrous sight I have not seen since I saw a woman, from the people of al-Ḥīra, taking all of her provisions on the road to Syria. She carried the load on her old, withered body. She was in no need of anything until she reached Syria, with all of her goods, having been gone a very long while.' He [Khālid] said: 'How long ago was this?' The man replied: 'Three-hundred-and-forty years.'

Folio 3

Section 14:

From ʿAlī ibn al-Ashhab, who said:

Caesar said this to ʿAdī ibn Ḥātim, as it was told to me by companions of this man: 'Lions by day, monks at night, they do not enter into homes except by permission and they only eat an eighth of a portion of food.' He said: 'The land has been emptied of them, they have become enrolled in the wombs of the wadis and ravines.'

Section 15:

From Abī Bakr ibn ʿAyyāsh:

ʿUmar ibn ʿAbd al-ʿAzīz, may God have mercy upon him, passed by a monk on the road to Syria, and he called out to him and approached him. And then the venerable old man lifted

the covering over his eyes with his hands, saying: 'You, O ʿUmar, are king of the this land, but imagine how it would be if the lord of the heavens summoned you and subjected your authority before his own. What kind of man would you be on that day, O ʿUmar?' Thus weeping great tears he [ʿUmar] replied: 'Bid me, O monk.' The monk said: 'I charge you with the safekeeping of your soul along the paths to destruction.' ʿUmar then said: 'Teach me!' The monk replied: 'You cannot keep your soul by yourself with any certainty, by God!, [lacuna here in MS] … He knows your innermost secrets … [lacuna here in MS] and He knows what they have earned. Heed my words, O ʿUmar!'

Section 16:

Abū Bakr ibn ʿIyāsh said:

While a noble monk sat in his cell, there was with him a lion, looking menacingly at his attendant. When the servant looked over at the monk, he went to him and called out: 'O monk! Call upon your god, the one you became a monk for, so that he might turn away from me the cunning of this beast. You see what he is planning with me.' The monk looked up to the heavens, then he tucked his hand under his beard and cried until it became wet. The lion crouched down by the servant, not doing anything. Then he [the monk] called out in Hebrew or in Syriac: 'You know, O God – the First and the Last, that my servant calls upon you now for refuge, so that You might make me an instrument between him and the beast. Relieve his troubles, O Helper of all Helpers, and free him from all enemies!' He said: 'The lion then jumped up upon the servant, wagging its tail. Then the beast turned away and did not harm him at all.'

Section 17:

From ʿAbd Rabbih al-ʿĀbid, who said:

I asked some of the monks about their wearing of black garments, and they said, 'This is a sign of ultimate agony. Have you not seen people afflicted by misfortunes, when one of them dies, how they don black garments and weep?' He [the man] said: 'I asked another one about this' and a monk replied: 'O you! We have been told that the people in Hell wear black garb. Those that do the work of God need their hearts to be mindful of this, so when they see that kind of dress they are reminded.'

Section 18:

Ibrahīm ibn Zayd al-Salūlī claimed, while he was among those in ritual mourning during a prayer, that he said to one of these men:

I inquired of a monk, as I saw him at the church at al-Ruhāʾ (Edessa), saying: 'What do you think when you begin to read the Gospel in tranquility and fellowship, but then you do not continue to raise your voices high and lament loudly?' He [the monk] responded to me: 'You were looking for some sort of power from that, but the world cannot seek these things except by God and his wonders. Do you not know, may God have mercy upon you, that a call for help cannot be made except by loud wailing and screaming?' I surely knew what he meant by this.

Folio IV

Section 19:

From ʿĪsā ibn Mālik al-Khawlānī, who said:

I saw, at the gate of Jerusalem, a weeping monk and I said to him: 'O monk, instruct me!' He replied: 'O my brother, I will instruct you if only you are able to put yourself in the place of someone who has been attacked by the beasts and vermin, and is afraid, wary that he should doze off and the beasts should bite him again. His heart is terrified, trembling. At night he is filled with dread, yet those who are deceived feel at ease, and in the daytime he feels sad, while

sinners rejoice!' Then he left me and went away. I said as he went: 'If you give me even more advice, then may God make benefit of it to me.' He [the monk] replied: 'For the one who is thirsty, even the littlest amount of water in enough.'

Section 20:

From ʿAṭāʾ al-Dhumārī, who said:

Verily, there was an Israelite, who became a monk and withdrew into his cell. He worshipped God there for seventy years, until he became lame in his legs. It was said to him [the ascetic]: 'Ask your desires!' He responded: 'My needs are to have my legs returned to me! After that I will praise God for such a blessing until I die.' His legs were indeed restored to him, but then he wept so much that he became blind. It was said to him again: 'Ask your desires.' He [the monk] replied: 'Forgiveness!.' It was then said: 'Ask something else for that has already been granted.' He [the monk] replied: 'I ask that the people receive rain', for it was a barren year. So, verily they received rain.

Section 21:

From Wahb ibn Munabbih, who said:

An Israelite worshipped for a long time, then his desires were made known to God. He fasted for seventy years, eating only eleven dates … [lacuna here in MS, but perhaps should be read: 'per month']. Then the monk asked for his desires, but he was not granted it. So, he gathered himself, saying: 'From You have I come, so if what comes from You is good, then Your desires have been fulfilled.' So God sent down to that man an angel, saying: 'O son of Adam, this time of yours has been good because of your obedience, but the time is now passed, and God will fulfill your desires.'

Section 22:

From Zayd ibn Aslam, by virtue of his father, who said:

There was an Israelite who was devoting himself to God in his cell. He had been dwelling there for a long time. One day he came out from his cell and, all of a sudden, was face-to-face with a woman. He became enamoured with her and he began to come out of the cell, inching toward the woman. But God prevented him from his intentions. And he said: 'What is it that I should do?' Then his soul returned to him and his purity came back, and he repented. And when his feet started to move again from his cell, he said: 'No! No! The leg wants to go out and to disobey God! It does not want to return with me into my cell, but by God, this shall never be!' He said: 'It shall be left here, suspended outside the cell, for the wind, the rain, the sun, and the cold until it is severed away. Thanks be to God for that!' God sent this down in some of His books, and we should remember this.

Section 23:

Mālik ibn Dīnār said:

Verily, I found [this proverb] in some of the books of wisdom: 'It is not good for you that you know that which you cannot know, thereupon you might be inclined to act upon it. Indeed, this is like a man who gathers firewood, wraps up the bundle, and goes to carry the load, but is incapable of it. So then, he simply adds more to the load.'

Section 24:

ʿAbd Allah ibn Qays, who said:

ʿAlī, may God be pleased with him, said in reference to this verse: (Say! Shall We inform you of those who are the greatest failures with respect to their deeds?), ʿAlī said: 'Those are monks who have jailed themselves in their places of worship!'

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Appendix. Arabic edition of *Kitāb al-ruhbān*

بسم الله الرحمن الرحيم
ربّ يسّر

Folio I (190b): Section 1, lines 1–9

عن وهب بن منبه قال: مرّ رجل براهب في بني إسرائيل فقال: يا راهب، كيف ذكرك للموت؟ قال: ما ارفع قدماً ولا اضع اخرى حتّى أرى أني ميت. قال: كيف نشاطك للعبادة؟ قال: ما ارى احداً يسمع بذكر الجنة و النار تأتى عليه ساعة لا يصلى فيها. فقال له الرجل: إنّي لأصلى فأبكى حتّى ينبت البقل حولى من دموعي. فقال له الراهب: إنك أن تضحك و أنت معترف بخطيئتك خير من أن تبكى و أنت مدل بعملك. إنّ صلوة المدل لا تجاوز رأسه. قلت: يا راهب، اوصني! قال: أزهد في الدنيا و لا تنازعها أهلها. و كن[36] كمثل النحلة لا تأكل إلا طيباً ولا تضع إلا طيباً و إن وقعت على شئ لم تكسره. و انصح الله نصح الكلب لأهله فإنهم يجوعونه و يطردونه وهو يأبى إلا أن يحيط بهم.

Section 2, lines 9–13

عن سفيان بن عُيينة قال: نظروا إلى راهب و هو يخرج من نحو الجبل فقالوا له: أين تريد؟ قال: أطلبُ العيش. قالوا: خلفتَ العيش ورآءك في المدينة. قال: و ما تعدون العيش فيكم؟ قالوا: الطعام و اللباس و الشهوات. قال: ليس هو عندنا هكذا، إنما العيش عندنا أن تدعو أطوارك إلى طاعة الله، فيجبنك.

Section 3, lines 13–19

عن عبد الرحمن بن حفص الجمحي: أنّ قوماً أرادوا سفراً، فحادوا عن الجادة، فأنتهوا إلى راهب منفرد في ناحية من الناس. فنادوه فأشرف عليهم من حبيسته ذلك[36] فقال: إن قد أضللنا عن الجواد، فكيف الطريق؟ فقال: من هنا الطريق. و أومى لهم إلى السماء. قال: فعلم القوم الذى أراد. فقال بعضهم لبعض: سلوه. قالوا: إنا سائلوك، فمجيبنا أنت؟ قال: سلوا و لا تكثروا، فإنّ النهار لن يرجع و إنّ العمر لن يعود. الطالب حثيث في طلبه، ذو اجتهاد. تزودوا على قدر سفركم فإن خير الزاد ما بلغ البغية. قال: ثم أرشدهم إلى المحجة و أدخل رأسه في حبيسته.

Section 4, lines 19–26

أبو عبد الله المعاذلي الزاهد
قال: مرّ رجل براهبٍ فناداه، فاشرف عليه فقال: يا أيها الراهب! متى يخلو القلب و البدن من حبّ الدنيا؟ قال: فصرخ الراهب صرخةً انحطّ مغشياً عليه في صومعته. فلم يزل الرجل يراقبه حتى أحسّ بإفاقته. فناداه: أنا منذ اليوم منتظرك، أيها الراهب. فأشرف عليه فقال: يا هذا! ما الذى تريد منّي؟ والله لا يخلو القلب و البدن أبداً من حبّ الدنيا. و العينُ تنظر إلى أهلها و الاذنُ تسمع إلى كلامهم. هو والله ما أقول لك، حتى يأوي مريدُ الله إلى أكناف الجبال و بطون الأودية و الغيران يظل مع الوحش يَرِدُ مواردها، و يأكل من أجنة الشجر في أظلتها، لا يرى في ذلك أنّ النعمة اتّم على أحدٍ منها عليه. عن وهب بن …

Folio 2 (191a): Section 5, lines 1–5

منبه قال: أتى راهباً تخلّى في صومعته فى زمن المسيح، فأراه إبليس بكاربة فلم يقدر عليه. فأتاه متشبهاً بالمسيح، فناداه: أيها الراهب! أشرف حتّى أكلمك. قال: انطلق لشأنك فلستٌ أقدر على ردّ ما مضى من عُمري. قال: فأشرف عليّ فأنا المسيح. قال: إن كنتَ المسيح، فما بي إليك من حاجةٍ؟ أليس قد أمرتَنا بالعبادة و وعدتَنا القيامة؟ انطلق لشأنك فلا حاجة لي بك. فانطلق عنه اللعين و تركه.

Section 6, lines 5–6

عن سفيان قال: قيل لراهب من الرهبان:
تخليتَ من الدنيا و تركتَها فمم ذاك؟ قال: خوفاً والله من الآخرة أن يتخلى مني و يتركني.

Section 7, lines 7–8
عن حسان بن عطية قال: يستحب أن يؤمن على
دعاء الراهب. قال: يستجاب لهم فينا.
ولا يسجاب لهم في أنفسهم.

Section 8, lines 8–12
عن أبى بكر بن مسافر السلمي قال: رأى عمر بن عبد العزيز
راهباً بدير سمعان، فجرى بينهما كلمات. فقال عمر في آخر كلماته: يا راهب! لو دخلتَ في الإسلام.
قال: يا أمير المؤمنين! دينك جديد و أنت منه على نضارة، و أصحابك به مستبشرون. و
ديني قد خلق و تغيّر أهله. و إن تعش، يا أمير المؤمنين، حتّى يخلق دينك فسترى من تغيّر
تنكره لا ما تعرفه ... (see note 36)

Section 9, lines 12–20
حدث ابن السماك قال: سألتُ بعض رهبان الأكيراح
فقلتُ: خبّرنى لم سُمّى الإجتماع فى المصيبة مأتماً؟ قال: فيكى، ثم قال: إنما سُمّى مأتماً لأن المجتمع
عليه من أجله لم يُتمّ. ثم قال: تدرى مَن أولُ من سماه مأتماً؟ قلتُ: مَن؟ قال: كان في زمن
داود عليه السلام الرجل يعمل الخُوص، و إن بني إسرائيل سألوه أن يعمل لهم من الخُوص شيئاً يُكنّهم
من الشمس إذا قاموا إلى الصلوة في بيت المقدس. قال: فأخذ هو و بنوه في عمله، و كانت بني
إسرائيل تروح و تغتدى عليه يسألونه عن فيقول: ما تمّ بعد، و يقول: لو قد تمّ دفعته
إليكم. قال: فبينا هو كذلك إذ نزل به الموت فمات. قال: فجاءت بنو إسرائيل و هم يظنون
أنه قد فرغ منه فوجدوه ميتاً ً و وجدوه لم يتمّ. فقالوا: ما تمّ ّ، ما تمّ، و اجتمعوا يبكون عليه و يقالون
ما تمّ، ما تمّ. قال: فهو أول ما سُمع الاجتماع في المصيبة مأتماً.

Section 10, lines 20–22
عن الفضيل بن شعبة قال:

ما لقينى حسان الراهب قطّ إلّا قال لي: اُنظُر، لا تطفئ المصباح من بيتك، فيدخل عليك
اللُصوص

فيخرجونك. يقول: نوّر بيتك بذكر الله.

Section 11, lines 22–24
عن مالك بن دينار قال: قال راهب من الرهبان:

يا مالك بن دينار! إن استطعت أن تجعل بينك و بين الناس سوراً من حديدٍ، فافعل. و انظر

كل جليس و صاحبٍ لا ... (see note 36) في دينك شيئا ... (see note 36) عنك صحبته.

Section 12, lines 24–25
عن عارم

قال: قال لي بعض الرهبان: نُخ أيام الدنيا على قلة المتعاونين على نياحة.

Section 13, lines 25–27
عن سعيد بن

عمرو المخزومي قال: نزل خالد بن الوليد الحيرة. فأرسل عمرو بن قيس العبادى، و كان
من المعمرين. فأتاه فسأله: من أين نزلتَ؟ قال: من صُلب والدي. قال: من أين خرجتَ؟ قال: من

Folio 3 (191b), Section 13 continued, lines 1–4
بطن أمّي. قال: و عن هذا سألتك؟ ألا تخبرني عن هذه الحصون لم بنيتموها؟ قال: بنيناها
خوفاً من الجاهل حتّى ... [36] الحليم. قال: فحدثني بأعجب شيء رأيته. قال: أعجب ما رأيته منذ
رأيته أني رأيتُ المرأة من أهل الحيرة تخرج بزادها في ذبيلها إلى الشام فلا تحتاج إلى زاد حتّى
تبلغ الشام من الدثور و العُمران. قال: كم اتى عليك؟ قال: ثلثماية و أربعون سنة.

Section 14, lines 4–7
عن علي بن الأشهب قال: قال قيصر لعدى بن حاتم: أخبرني عن أصحاب هذا الرجل. قال: ليوث
:بالنهار و رهبان بالليل، لا يدخلون البيوت إلا بإذنٍ و لا يأكلون الطعام إلا بثمن. قال

أخلوا لهم الأرض و الحقوا ببطون الأودية و الشِعاب.

Section 15, lines 7–13
عن أبى بكر بن عياش: أن عمر بن عبد

العزيز رحمه الله مرّ براهب في طريق الشام، فناداه، فأشرف عليه، فإذا شيخ كبير قد سقط حاجباه على عينه، فرفعهما بيده ثم قال: أنت يا عمر ملك الأرض، فكيف بك إذا دعاك ملك السماء فعرض حكمك على حكمه. أىّ رجل أنت حينئذ يا عمر؟ قال: فبكى بُكاءً شديداً، ثم قال: أوصِنى ايها الراهب. قال: أوصيك بحفظ نفسك عن سبل الهلكات. قال: زدني. قال: و لا تدعن لنفسك على نفسك حُجةً. هو الله ... (see note 36) يعلم سرّك و ... (see note 36) يعلم ما تكسبون. انطلق عني يا عمر!

Section 16, lines 13–19
أبو بكر بن عياش قال: بينا راهب مشرف من صومعته

إذ هو بسبُع قد افترس غلاماً. فلما نظر الغلام إلى الراهب قد أشرف ناداه الغلام: أيها الراهب! أدعُ إلهك الذى ترهبتَ له أن يصرف عني كيد هذا السبع فقد ترى ما يضنع بي. قال: فرفع الراهب رأسه إلى السماء، ثم أدخل يديه تحت لحيته و بكى حتّى بلّها. و السبع جاثم على الغلام لم يحدث شيئاً. ثم ناداه بالعبرانية أو قال بالسريانية: أنت تعلم، يا إله، الأوّلين و الآخرين، أنه إنما استغاث بك، ولكنه جعلني وسيلةً فيما بينك و بينه فأغثه ،يا مغيث المستيغثين، و خلصه من كلّ عدوٍ مبين. قال: فوثب السبع عنه ينفض ذنبه. ثم ولّى و لم يضرّه شيئاً.

Section 17, lines 20–23
عن عبد ربه العابد قالت: سألت بعض الرهبان عن لُبس السواد. قال: مُنتها[36] الحُرقة. ألا ترى إلى أهل المُصيبة إذا مات لهم الميتُ كيف يُسوّدون و يغيّرون؟ قال: و سألتُ آخر عنه فقال: يا هذا! بلغنا أن لباس أهل النار السواد، فأحبّ العاملون الله أن يُشعروا قلوبهم بذلك كلمّا نظروا إلى ذلك اللباس عليهم.

Section 18, lines 23–27
حدث إبراهيم بن زيد السلولي و
كان من البكائين عند الذكر، و قال: سألتُ راهباً رأيته في كنيسة بالرُهاء، قلتُ: ما بالكم تبدؤن قراءة الإنجيل بالكنيسة والرفق ثم لا تلبثون أن ترتفع أصواتكم و تصيحون صياحاً شديداً؟ قال فقال لي: لقد تفقدت من ذلك أمراً ما يتفقده إلاّ العالمون بالله و بأياته. أما علمتَ، رحمك الله، أن الاستغاثة لا يكون إلاّ بالضجيج و الصُراخ؟ فعلمتُ الذى

Folio 4 (192a), line 1
أراد.

Section 19, lines 1–6
عسى بن مالك الخولاني قال: رأيت على باب بيت المقدس راهباً باكياً فقلت: أيها الراهب! أوصني. فقال: يا أخي! إنما أوصيك إن استطعتَ أن تكون بمنزلة رجلٍ قد إحتوشته السباع و الهوام فهو خائف حذر يخاف أن يغفل فيفترسه السباع أو يسهو فيُنهسه الهوام، فهو مذعور القلب وجل. ليله ليل مخافة إذا أمن فيه المغترون، و نهاره نهار حزنٍ إذا فرح فيه الباطلون. ثم ولّى و تركنى. قلتُ: لو زدتنى شيئاً عسى الله أن ينفعنى به. قال: الظمآن تجزيه من الماء أيسره.

Section 20, lines 6–10
عن عطاء الذماري قال: إنّ رجلاً في بني إسرائيل
ترهب و اعتزل في صومعته، فعبد الله فيها سبعين عاماً حتّى أقعد من رجليه. فقيل له: سل حاجتك. قال: حاجتي أن تَرُدّ على أركاني فأعبد الله عليها إلى حين أجلى. فال: فردّت عليه رجلاه فبكى حتّى عمى. فقيل له: سل حاجتك. قال: المغفرة. قال: سل غيرها فقد أعطيتها. فقال: أسأل أن يُغاث الناس، و كان عام جدبٍ، فأغيثوا.

Section 21, lines 10–14

عن وهب بن
منبه قال: تعبد رجل في بني إسرائيل زماناً، ثم بدت إلى الله حاجة فصام سبعين سنةً، يأكل
… (see note 36)إحدى عشرة تمرةً. ثم سأل حاجةً، فلم يُعطها. فرجع إلى نفسه، فقال: منك
!أتيتُ. لو كان فيك خيراً أعطيتَ حاجتك. فنزّل الله عند ذلك ملك، فقال: يا ابن آدم
ساعتك هذه خير من طاعتك التى مضت، و قد قضى الله حاجتك.

Section 22, lines 14–21

عن زيد بن أسلم،
عن أبيه، قال: كان في بني إسرائيل رجل يتعبد في صومعته. فمكث بذلك زماناً طويلاً،
فأشرف ذات يوم من صومعته فإذا هو بإمرأةٍ فافتتن بها و همّ بإخراج رجله من صومعته
لينزل إليها، فتدارك الله بسابقته. فقال: ما هذا الذى أريد أن أصنع؟ فرجعت إليه
نفسه …[36] العِصمة فنَدِمَ. فلما أراد أن يُعيد رجله في الصومعة، قال: هيهات هيها!
رجل خرجت تريد أن تعصى الله تعود معي في صومعتي، لا يكون و الله ذلك أبداً. قال: فتركها
معلقة من الصومعة تصيبها الرياح الأمطار و الشمس و الثلج حتّى تقطعت، فشكر الله
على ذلك. فأنزل الله في بعض كتبه. و ذا الرجل يذكر بذلك.

Section 23, lines 21–24

قال مالك بن دينار: قال
في بعض الرهبان: إنّي وجدتُ في بعض كتب الحكمة: لا خير لك أن تعلم ما لا تعلم و لم تعمل
ما علمتَ، فإن مثل ذلك مثل رجل احتطب حطباً فحزم حزمة ذهب ليحملها فعجز عنها. فضمّ إليها
أخرى.

Section 24, lines 24–25

عبد الله بن قيس يقول: قال علي رضى الله عنه في هذه الآية (قل هل ننّئكم بالآخسرين
أعمالا). قال: هم الرهبان الذين حبسوا انفسهم في السوارى.
تمّ المنتقى كتاب الرهبان.